

# THE CHRISTIAN HERALD.

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## MISCELLANY.

### ON THE RELIGIOUS EDUCATION OF CHILDREN.

Though a pious education is not universally successful, in bringing children into a truly religious state, yet it is undoubtedly appointed by God for this end, and is perhaps more frequently attended with success than any other means of grace.

Education may be comprised under these three heads, *discipline, instruction, and example*. These must all concur, and be agreeable to the word of God, in order to form what is comprehended under the idea of *Christian Education*.

Children are the proper subjects of **DISCIPLINE**, before they are capable of receiving much instruction; and a system of discipline ought to commence as soon as ever they are able to discern between good and evil. This branch of education is of more consequence than parents in general are aware of. We shall see its importance if we consider the nature of true religion, and the ideas which a child forms in infancy of the authority of his parents.

True religion consists in choosing the will of God in preference to our own. His authority is absolute. It should silence all our perverse reasonings; and obtain from us an implicit obedience. And as a parent is to his child in God's stead, he ought to require from the child an entire submission to his authority.

A child naturally conceives the authority of his parent to be absolute: and if a proper discipline is maintained, this branch of education will be a handmaid to religion. Let the object be changed, and filial obedience becomes piety.

All the commands of a parent should be *reasonable*; and as the understanding of the child advances their reasonableness should be unfolded: but implicit submission must be enforced long before the reason of the command can be understood.

We may easily discover, that children are perpetually endeavouring to break through the absolute authority of their parents. This is attempted with amazing sagacity even in early infancy. Children will sometimes disobey in the most trifling circumstances, in hope that the parent will not think it worth the trouble to persevere in requiring obedience. They will endeavour by some humorous trick to disarm the displeasure of a parent, when they see him serious in requiring obedience. They will seize the op-

portunity when the parent is engaged with company, or with some close employment, to evade obedience to a command, which they know would be enforced if the parent was more at leisure to pay attention to their conduct. In these, and in similar instances, parents should be upon their guard, and never suffer their children to break a known command by any device or artifice whatever.

That discipline may be effectual, it must be *steady*. A child will soon discover, whether the commands of the parent depend upon his humour, or his principle. Commands urged merely because the parent is angry, will harden the heart of a child, instead of producing a spirit of obedience. We too often see the authority of a parent directed by caprice. Alternate fits of indulgence and severity occupy, in too many instances, the greatest share of family government. Such conduct is completely destructive of christian discipline.

Discipline must not only be steady, but *gentle*. Commands that appear to flow from love naturally dispose the child to obey. A child sees no hope of escaping from a system of discipline, that seems to arise from the tenderness of a parent. The harshness of a command is generally more grievous to a child than the thing commanded. Displeasure in the parent should only be excited by wilful disobedience; and should rise in proportion to the contempt of authority.

When the understanding of a child is sufficiently matured, the christian parent should show, that in the commands which he gives, he himself is subject to a higher authority. If the conduct of a parent is formed upon this principle, he will be ready to grant indulgence where that is not inconsistent with the commands of God. And when a child is convinced, by the uniform conduct of the parent, that restraints are not the effect of caprice, or want of affection; discipline loses all its galling effects, and becomes truly subservient to holiness and happiness.

As soon as a child is capable of understanding the nature of God's law, religious INSTRUCTION should keep pace with discipline. It must not, however, be confined to stated times, as in the ordinary branches of learning, but it must also occupy a considerable share in the common conversation of the parent. This is the method which divine wisdom has appointed for parental instruction. *Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* Deut. vi. 7.

It is scarcely necessary to observe, that children should first be taught the plainest truths of religion; which indeed, they are capable of understanding at a very early period. They can comprehend, as well as the most acute philosopher, that God created all things; that he is in every place, though we cannot see him;

that he sees all our actions, and knows all our thoughts; and that he will bring every work into judgment.

But the scheme of religious instruction must not rest here. The whole system of evangelical truth is not above the comprehension of children, if it be laid before them in plain language, and a familiar manner. The vehicle which conveys instruction to their minds in the most pleasing and impressive form, is the history of the Bible. The facts recorded in the books of the Old and New Testament are so striking, that we often see children extremely desirous of hearing them repeated, when a repetition of mere moral precepts would prove wearisome.

From this history the principal doctrines of christianity may be collected, as they are therein exemplified. We see in the conduct of the Almighty towards his creatures, the most affecting instances of his power, his justice, and his mercy. In this history appears the original purity of man, and his apostacy from God. The degenerate state of the human heart is marked throughout the Bible in the strongest characters: and the necessity of holiness, in order to the enjoyment of God, is clearly displayed. The method whereby alone we can obtain pardon of sin, and be restored to the divine favour, is illustrated by the whole series of the Jewish œconomy, and the repeated details of our Saviour's sufferings. A parent, who is able to make a plain and judicious comment on these recorded facts, enjoys the surest means (through divine grace) of impressing evangelical truths upon the minds of his children.

A spiritual exposition of the moral law should always accompany the history of redemption, as an enlightened conscience must lead us to sincere self condemnation, before the offers of mercy made in the gospel can be truly valued and accepted.

The doctrines of christianity, being all of a practical nature, requiring of us corresponding affections and conduct, the *practical application* should always attend the *system* of religion.

It is a prudent measure in parents to keep out of sight the various controversies, which have unhappily taken place amongst the sincere disciples of Christ. The conduct of the great Creator and Governor of the world towards his creatures, though founded on *perfect* righteousness, is in many respects to us inscrutable. Yet through this cloud the goodness and grace of the Almighty shine forth with such bright beams, as are sufficient to enlighten the understanding, and warm the heart, of every true believer.

Children should be taught to hear and read the word of God with the most profound reverence; and to be content with such knowledge as removes all doubt with respect to their own duty.

As God has been pleased to manifest himself to us in the person of Jesus Christ, the history of the Redeemer should be inculcated upon the minds of children in the most forcible manner.

The discourses, the actions, and sufferings of Christ, should be impressed by a frequent and minute detail; nor should his present intercession for us ever be forgotten.

I have already observed, that religious instruction ought to make a part of the familiar conversation of a christian parent; yet the appropriation of certain seasons for this important work remains indispensably necessary. Amongst other invaluable benefits which the institution of the Sabbath offers, that of affording the most suitable opportunity for private instruction is not the least. When we are detached in this sacred season, from worldly considerations and employments, the minds of parents and children are then in the best state of preparation for giving and receiving the knowledge of those things that appertain to our salvation.

But at whatever time, and in whatever manner, religious instruction is given, the greatest care should be taken to impress such sentiments on the minds of children as are in exact conformity to the word of God. We are more apt to form such ideas of the Supreme Being as are dictated by self-love, than implicitly to receive the declarations of the Bible respecting the character of God. In this sacred book we have a history of the conduct of the Almighty towards his creatures, under a variety of circumstances, and from these historical facts, as well as from express declarations, our notions of the divine character should originate. It is of the utmost consequence, that children should be taught to draw their ideas of God from the declarations and historical facts of the Bible, for without this foundation laid in the mind their whole system of religion must be erroneous.

With the scriptural character of God are intimately connected the purity of the divine law the method of salvation by a mediator, and the necessity of personal holiness. The instructions which are given to children should always keep those fundamental truths in view: for without a deep sense of these things, our knowledge must be superficial, and our service formal.

Children should be taught, as soon as they become capable of reflection, to attend to the workings of their own minds; that they may discover the deceitfulness of their hearts, and become thoroughly acquainted with their inbred corruption. Christ is precious to those only who know their own vileness; and the influences of the Holy Spirit will be earnestly sought by those alone, who are deeply conscious of their own depravity, and moral inability.

Christian education will still be imperfect, unless to pious instruction there be added the pious **EXAMPLE** of the parent. Children are acute in discovering any deviation from those precepts which are enforced upon them. They keep a watchful eye upon the conduct of their parents; and are glad to discover any thing that can prove an argument in favour of relaxation in their own



obedience. On the contrary, a constant visible regard in the parent to the commands of God, which he is daily enforcing, tends to make the most powerful impression on the minds of his children, and to remove all doubt of the rectitude of the instructions which they receive.

I have already observed that one great benefit, which we derive from the institution of the Sabbath, is that of affording time for more ample instruction than can, in many situations, be obtained on the days of labour. I would here remark, that a conscientious regard in the parent to the sacredness of this holy season, is of great importance in a system of religious education. Let all worldly and trifling conversation be avoided on this day, that the impressions made by the public or family exercises of religion may not be obliterated by a carelessness to improve the intervals of religious service.

Children are not ignorant of the truth of that divine aphorism, *Out of the abundance of the heart the mouth speaketh*: nor will they be easily persuaded that religious truths make deep impressions on the minds of their parents, when nothing is heard that can direct the mind to eternal objects, except at the stated hours of instruction. And as God has expressly forbidden us to *speak our own words* on the Sabbath, an example of conformity to this gracious command should be shown by every master of a family, whose peculiar office it is to direct the subjects of discourse to those who are in his presence, and under his care.

The influence of example should make parents extremely cautious in the choice of companions for their children. With this view those schools should be chosen where pious example may be added to religious instruction and useful learning. It gives me pleasure, while on this subject, to be able to congratulate the friends of religion, that instructors may be found in this country, in whom are combined the excellent qualities required in a christian teacher.

The company to which children are introduced in other places should be such as shall have no tendency to make them slight the religious instructions of their parents and masters.

This great object should also be kept in view in the choice of a situation for the trade or profession to which they are educated; as the highest interest of a child ought to have the first place in our regard. But my design is not to write a system of education, a subject too copious for an article in your miscellany, and too complex for my abilities. I wish merely to throw out a few hints, such as have been suggested by the experience of a parent.

I must not, however, conclude these hints without reminding the christian parent, that to all his endeavours (be they ever so judicious) must be added constant prayer for the influences of the Holy Spirit, without which true religion will never be implanted in the minds of his children. Though Paul should plant, and

Apollos water, without the influence of divine grace no fruits of righteousness will appear; for it is God that giveth the increase. But we have the strongest reason to hope for this blessing, whilst diligently, and with an humble dependence on his grace, we use the means which God hath appointed.

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#### WHAT IT IS TO BE SAVED BY THE NAME OF CHRIST.

[The following is extracted from a sermon preached on the last Anniversary of the "SOCIETY FOR THE PROPAGATION OF THE GOSPEL" (London) by the Bishop of Gloucester. The text was part of the 12th verse of the 4th chapter of Acts:—"There is none other name, under Heaven, given among men, whereby we must be saved."]

What is it to be saved by the name of Christ? It is not merely an external privilege—incorporation into a visible church—participation of ordinances—profession of faith, and worship of the lips. Thousands thus *surname themselves by the name* of Christ, who show by their lives, and will discover by their doom, that they are not known by Him, that their names are not written in His book of life.

It is not merely an assent of the understanding to a barren system of doctrines: such knowledge may *puff up*, but cannot save. *Though we should understand all mysteries and all knowledge, and have not charity, (i. e. the love of God and man,) we are nothing.*

It is not a temporary impulse of assurance, nor a series of feelings, independent of any effect upon the conduct. They may generally be the product of a weak head and a warm heart; and are, of themselves, neither the means nor the evidence of an interest in the Redeemer, of union and communication with Jesus Christ. No, truly: were salvation, by the name of Jesus, to be thus obtained, or were its possession to be evidenced by any such tests, the propagation of the gospel and the conversion of the world would be a work of no mighty difficulty. Nations, under circumstances favourable to the diffusion of such knowledge, might almost be *born in one day*.

The Jesuits in Paraguay, in China, and in the Peninsula of India, adopted, in great measure, the former of these views. The converts thronged their houses of prayer: water scarce sufficed for their baptisms; and the name of Christ soon passed from mouth to mouth, amid myriads of native disciples\*. But the glory of man, not of God, was the chief object—was chiefly promoted; and we have too much reason to fear, that † few who

\* Vide *Lettres Edifiantes et Curieuses*; and the English Extracts from that work, in 2 vols, entitled, "The Travels of the Jesuits."

† The Jesuit Joseph Acosta asserted, that, among thousands of Indians, who are said to be converted, there is scarcely one to be met with who knows any thing about Christ. Vide Note to the Bishop of Salisbury's Sermon for 1793.

were THUS taught to name the name of Christ, departed from their iniquities ; and that few gained any thing by their nominal change from their idols to Jesus Christ, besides a somewhat higher degree of religious talent to be abused, and a greater depth of condemnation.

The late account of the whole mass of Roman-Catholic converts in India, by one \* whom the interests of his church would have tempted to conceal the truth, but whose knowledge and integrity compelled him to confess it, affords an awful proof of the effect of ignorance or wilful mistake in the nature of that salvation, which the diffusion of the name of Christ is intended to confer.

Far different, then, from all these contracted and debasing views is the real nature of that salvation. It is an inward work, wrought indeed, as far as man is concerned, by outward means, by the preaching of the word and the administration of the sacraments ; and producing outward visible fruits in the conduct : but, still, it is an internal operation of the Holy Spirit upon *the hidden man of the heart*.

It is a change from darkness to light, from self-ignorance and self-satisfaction to self-knowledge and self-condemnation, from self-dependence to conviction of utter weakness. It is a change from low, or gross conceptions of the Deity, his attributes, and his laws, to a full comprehension, as far as he has thought fit to reveal himself, of the omnipotent, omnipresent, omniscient, all holy, all wise, and all gracious Jehovah, and of his laws, † *holy, just, and good*. It is a change from total despair or reckless indifference as to pardon, obedience, and happiness in a future state, or from dependence upon the most absurd and painful methods of obtaining these objects, to a believing and cordial acceptance of all those unspeakable gifts so exactly suitable, so completely sufficient, which Christ has wrought out for us, and freely offers to us—atonement through his blood, ever ready for past sin—grace by his spirit, ever ready for present infirmity—and perfect righteousness to supply the place of conscious demerit at the great decisive day. It is a change, lastly, to newness of life in thought, word, and deed, springing from these new principles, *as good fruit from a good tree* ‡. It is a change from earthly and carnal to high and heavenly views—from impure to pure—from malice, envy, and revenge, to forgiveness, contentment, and

\* The Abbe Dubois, in his letter to Archdeacon Barnes, dated Mysore country, 15th December, 1815. Amidst a variety of particulars respecting the miserable declension and depravity of the Hindoo Christians of the Roman Catholic persuasion, he makes this appalling and decisive statement : " In fact, for a period of nearly 25 years, during which I have conversed familiarly with them, and lived among them as their spiritual guide, I should not dare to affirm that I have found any where a sincere and undisguised christian among the Indians."

† Epistle to the Romans, vii. 12. *The Law is holy : and the commandment is holy, and just, and good.*

‡ Vide Twelfth Article.



brotherly kindness—from the love of self and of the world, to the love of God, and of man for God's sake—even to the love of Christ, that prime constraining motive to all that is *honest, just, lovely, and of good report*. It is such a change, begun here through the word and ministers of Christ, under the preventing and co-operating influence of the Holy Spirit, continued and advanced by the same means through life, and secured and perfected after death to all eternity. This it is to be saved by the name of Christ—by Him, whose name is the mighty God—by Him, whose name is Love.

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### FOREIGN INTELLIGENCE.

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#### LONDON MISSIONARY SOCIETY.

*Extracts from the Speeches delivered at the last Annual Meeting.*

(Continued from page 336.)

REV. MR. BROADFOOT.—It is no flight of words, no play of figure—we know, that while we are assembled, while we deliberate, the awful pit is shutting on thousands. The question is not, Shall we come forward? but let us hasten to occupy this field of labour. There are many things to encourage us. The world must be converted. The Father promised to his Son the heathen for his inheritance, &c. We all know that, except by a Society of this kind, the conversion of the world cannot take place. I am ready to do justice to the cause of Bible Associations: but it is well known by this assembly that it is not the circulation of Bibles that will *alone* convert the world, nor *chiefly* convert the world. In all ages 'it has pleased God by the foolishness of preaching, to save them that believe.' The motion in my hand relates in part to Female Associations. On this subject I hardly need to say a single word. We are sensible of the great advantages the cause has already derived from Female Associations; and I know that the knock of charity was never made at the heart of British female piety in vain.

REV. MATTHEW WILKS.—It is one evidence of wisdom in men, when their work is finished, to lay down their tools. I think this is strictly applicable to the present meeting. You have had enough to enlighten your minds, if they needed illumination, which I am persuaded they did not: you have had enough to subliminate your feelings, if they needed sublimation, which I think they did not: you have had enough to raise your passions of love and gratitude to God to the highest ascent; and for me to attempt, by a long address, any thing more, would be to put an extinguisher on the light, and throw a flood of water on the fire. Go home. Set all your good matrons to work, and set all your pretty little children to work. Remember, Sirs, you are the great wheel in the machine: if you do but move in it with all



your heart, regularly, you will put a thousand other wheels in motion; and the whole nation shall be one grand machine.

REV. GEORGE CLAYTON.—*On moving a vote of thanks to the Officers and Managers of the Society.*—I must congratulate you, Ladies and Gentlemen, that the scene before us lies within so small a compass: it is brought within the reach of every man's discernment and every man's feelings. We are not met upon a complicated question: the work of missions is a work of clear, defined, and incontestable duty; founded on a debt of obedience to him who said, 'And I, if I be lifted up, will draw all men unto me.' Who said, 'Go ye into all the world and preach the Gospel to every creature.' And who, that considers the debt of love he owes to the Saviour,—who bears in mind the agony of the garden and of the cross, can for a moment oppose himself to that authority which says, 'Go, disciple all nations: and lo! I am with you always, even to the end of the world.'

It occurred to me the other day to be thrown into the society of a respectable clergyman, who had passed a few months at Benares; he stated that during his continuance at that place, two per month of those poor deluded creatures suffered death by burial or by burning; so that in the course of twelve months, according to this calculation, twenty-four widows would be annually consumed! And, moreover, he stated to me that he saw with his eyes the ceremony of burying a widow alive; in which her own son, a youth about nineteen, was the principal agent! The grave was filled up by small parcels of earth, and when the last shovel was deposited on the head of his mother, and she was completely lost to view, the son himself uttered the most horrid and piercing yells, as if he had performed the most meritorious act. This gentleman also stated, that, during his stay no less than six were drowned, because they were the subjects of infectious disease; and that no less than a hundred persons drowned themselves, allured by the hope of a more favourable transmigration; imagining their souls would pass into better bodies. One poor wretch, under the influence of a vow, walked himself to death: he passed the window of my friend daily, who witnessed with compassion his increasing langour, and total decay of health and spirits, till at last he saw him a corpse not far from his own door. Now who, that contemplates scenes of horror like these can but feel his spirit stirred within him?

REV. MR. JAMES.—At this late hour I shall simply confine myself to the object of the motion which I have the honour to hold in my hand, and which has been already so ably moved by my respected friend and brother.

We have this morning been conducted by the Report amidst the sepulchres of the dead, and we have read the monumental inscription, as we have indulged our meditations among the tombs,

which the finger of justice, no less than of piety, has written upon the grave of a Hardcastle, and a Donaldson, and a May, and a Williams, and others that have followed them down to the chambers of death. But let us be grateful, my friends, that two names yet remain of great importance to our Institution. Long may the sheltering arm of Omnipotence be stretched over their heads. Far distant be the day when the melancholy task shall be assigned to those who survive them, to pass the well-earned eulogium on their sepulchres. Let us rejoice that our indefatigable Secretary, and our active and able Treasurer, are still spared to us.

In every society there must be some on whom the *onus* of activity must rest; and we know how much lies upon the two pillars of our Institution, whose names I have just mentioned.\* It should be recollected that gratitude is practical, and not a feeling of the heart which is to be suffered to evaporate in mere words. What do we thank the Secretary, the Treasurer, and the Directors for? Literally and truly for spending our money; and, if they had not spent it this year, instead of thanking them we should have united in a vote of censure. Hence, then, if we really are sincere in thanking them for spending this money, we shall give full proof of our gratitude during the year to come, by pouring in the streams of our liberality, to replenish their partially exhausted funds. You have heard that they have contracted a sort of debt, that debt is their glory; if you suffer it to remain it will be your disgrace, &c. &c.

To leave off where I began, let us recollect my friends, that we are dying creatures. The opportunity of helping this cause may not long be granted to any of us. Since I last had the honour of addressing you, I have been at the mouth of the tomb, and, I trust, came back from it with a deeper impression of the necessity of working while it is called To-day: for soon the tongue that speaks to you, may cleave to the roof of my mouth; and the right hand which God has given to you also may soon lose her cunning. Let us recollect that the King of Terrors does not stand leaning upon an inverted spear, hearkening to our speeches, and suspending all his operations in the world. No; the work of death goes on; the shafts fly rapidly both at home and abroad: the heathen are dying around us, and we are dying with them, and God grant that when the moment of dissolution shall arrive, we may hear that plaudit from the lips of our great judge, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

THE CHAIRMAN.—To stand as the Treasurer of this important Society at any time is an object that might well appal the feelings and excite the fears of any individual; but to stand before you as the successor of one whose service had been so long rendered,

\* The Treasurer and Secretary.

and the value of which has been so justly and deeply felt, is a situation from which any individual might well retire. I felt it, when, three years ago, you did me the honour to invite me to fill up that place which his infirmities obliged him to relinquish; and I feel it more and more to this day. And, my friends, I beg leave to mention one circumstance which peculiarly marks the dispensation of Divine Providence in the election which, when you established this Society, you were directed to make of him. His cool, his candid, his patient, his calm disposition, was well suited to promote the advantage of your cause.

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### ADDRESS TO THE RELIGIOUS PUBLIC.

[The remarks in the following address from an *English Magazine*, are so just, and, at the same time, so applicable to the situation of our own country, that we, with pleasure, give it a place in the *Herald*.]

THE Missionary Societies have been the honoured parents of many noble institutions to subserve the designs of philanthropy and religion. They have begotten a generous spirit, which, notwithstanding the pressure of the times, has only increased in vigour as it has been surrounded with difficulties. Since their existence among us, how many similar institutions have blessed the world. They have aroused the dormant energies of our own land, and the influence of their example has been felt in the dreary deserts of Africa, and on the banks of the idolized Ganges. To look at our numerous institutions of benevolence, it would seem as if every barren spot of Britain were occupied; but 'there remaineth yet much land to be possessed!' Some of our market-towns, and a considerable number of our villages, are yet destitute of that Gospel, which is received with joy by the brutal Hottentot, and the bigoted Hindoo; and Otaheite is a well watered garden, compared with some of the districts at home; and shall we not care for our own household, and promote piety at home, as well as send the gospel to distant lands? The propagation of the gospel in our villages, is an object of greater importance than many imagine. It would, under the Divine blessing, increase our churches; the increase of our churches would increase our means of usefulness in agents and funds; and the increase of our means would enable us still further to send the light of salvation to the remote parts of the world.

The need of such a society is too plainly evinced. No where is religion so awfully neglected as in our own villages. In many of them, the means of even moral instruction are very scanty; and in the generality of them, the most daring profanity prevails. A few plain facts, that have already transpired, will perhaps



plead more powerfully on this subject than a host of lengthened arguments. In the vicinity of Banbury, on the borders of Buckinghamshire, there are sixty-five villages destitute of religious culture, and instruction cannot be afforded for want of means. In North Devon, there are 40,000 souls in one district, perishing for lack of knowledge. In Worcestershire, there are 166,000 inhabitants, and only 10,000 hear the gospel. Herefordshire is a "land of darkness;" and the extreme northern counties "know not God." Sussex is not half enlightened; and even in Surry, where efforts have long been made for the inhabitants, near 100 villages are destitute of the means of grace. Minor Societies are totally insufficient to send the gospel through the kingdom. County Associations can do but little against an evil of so much magnitude; and those counties that are in the most dreary state, have the least means of assistance. Something must be done on a large scale to storm the strong holds of Satan, and to aid the minor institutions. What Missionary Societies are doing abroad, must be done at home, and the efforts of the Hibernian, Irish, Evangelical, and Baptist Irish Societies, must be concentrated in a similar grand combination for our own land. There is indeed "a Baptist Itinerant, and British Missionary Society," as well as the local societies to which we have alluded; but it must be evident, that all these united must occupy but a small space of the vast field of labour which the spiritual deserts of Britain present for cultivation. A Society has, therefore, been formed for the establishment of HOME MISSIONS, under the title of THE ALBION UNION *for promoting the Spread of the Gospel at Home*. Its design is to send out labourers to preach the gospel in the dark parts of the kingdom; to encourage efforts made for the same object; to establish schools; and to employ other means likely to forward the great work; and it calls upon all the friends of religion to co-operate in its exertions, and to come to the help of the Lord against the mighty.

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BRITISH AND FOREIGN BIBLE SOCIETY.

*Extracts from Speeches delivered at the fifteenth Anniversary.*

(Continued from page 340.)

The Rev. WILLIAM ROBY.—"My Lord, I found my anticipations of the happy results of the Society, not merely on the nature of its constitution, but likewise on matters of fact, which have come within my own observation. As an official Member of one of our Auxiliary Societies, I have had an opportunity of noticing its operations on a considerably enlarged scale; and also of witnessing its harmonizing influence, in producing a union of diffe-



rent classes and denominations of Christians ; a union of heart, and a union of operation.

“ And why, my Lord, should we not all cherish this kind of union ? Because we cannot agree in all points, shall we, therefore, be determined to be hostile on every point ? Shall we continue to treat one another as the Jews and Samaritans of old ? Have we learnt so little from religion, as not to be convinced, that it is our duty to strive together for the propagation of the Scriptures ? Are we afraid of contracting too much of the character of primitive Christianity, when the multitude of them that believed were, amidst their lesser differences, of one heart, and one soul ? Are we afraid of approximating too near to the glory of the latter days, when Ephraim shall not vex Judah, nor Judah vex Ephraim ? Are we afraid of imbibing too much of the atmosphere of heaven ? But, my Lord, I am wandering from the subject : my feelings have carried me away. I was attempting to describe particularly the effects of our Auxiliary Society. I have witnessed the great necessity of such Institutions, and the great advantages arising from them ; and therefore trust I shall be excused for having expatiated so much at length on a topic so dear to my heart.”

The Right Hon. CHARLES GRANT, M. P. Secretary of State for Ireland.—“ My Lord, who is there that does not delight to join in Associations, the object of which is to promote ordinary consolations, and to suggest ordinary hopes : and can there be indifference in any mind to the interests of a Society like this—a Society whose character is pre-eminently that of hope and consolation ? And what words are those, my Lord, in the midst of a suffering and sorrowful world ? A Society of hope—of what hope ? Not the hope that belongs to earth, not the hope that inspires the enterprises of the mere politician—not the hope that harnesses the chariot of conquest, or spreads the canopy of empire ;—but the hope that dwells in the sanctuary,—the hope that watches by the sick bed, and kneels beside the tomb.—A Society of consolation also,—and what is that consolation, and for what misery ? Not the misery of feverish hopes, and wicked passions ;—not the misery of blasted ambition, and designs of iniquity withered in the bud ;—but the misery of the loss of those whom we have loved,—the misery of those pangs of separation, which blot from our eyes all the charm and fascination of life :—and the consolation which this Institution presents, is commensurate (and I can say no more of it) to the agony of that distress.

“ My Lord, a few years ago, when I had the honour of presenting my sentiments to this audience ; at least to the audience then present at our Anniversary Meeting ;—and, perhaps, I might still almost use the expression, “ this audience ;” for surely it is not impossible that many who then partook in our pleasure, and swelled our acclamations, are even now, though invisible to mortal

eyes, watching over the proceedings in which we are engaged:—but when I last had the honour of standing here to express my sentiments, I ventured to anticipate a period, when, from the borders of remote rivers, and unknown lands, the delegates of kindred societies should crowd around us, to offer their homage to the Parent Institution; and, in proof of that universal charity which we attempt to diffuse, to join in our common adoration of the God and Father of all mankind: little, however, did I then imagine that we should so soon see the day when that anticipation should begin to be accomplished, and accomplished, not (as I then imagined) from the borders of unknown rivers and distant regions, but accomplished in the instance of that very nation with whom we were then in a state of hostility, and a hostility which appeared almost irreconcilable. Yes, my Lord, we have been compared to conquerors, and our conquests have indeed outstripped those of any which history records; but, in this instance, we appear to act the part, not merely of adventurous, but of *wise* conquerors. Having widely extended our triumphs, we now proceed to consolidate the empire we have won. Having carried our bloodless victories to the extremities of the globe, we now return to confirm and unite our power nearer home. We strengthen its foundations, we secure its safety, by establishing a cordial and intimate sympathy with our neighbour kingdom,—our sister kingdom, I will rather call it,—of France. It was a saying of Louis the Fourteenth, when he formed a confederacy with Spain, “The Pyrenees are no more.” My Lord, the British Channel and the Straits of Dover are no more!—The Alps and the Appennines are no more!—The mighty ocean between this country and India is no more!—Who has not followed the steps of those who, warmed with the spirit of this Institution, have gone forth to plant, in distant regions, the Christian Religion? Who has not followed the steps of Martin? Who has not sympathised with his feelings? Who has not traced his sorrows and his sufferings, and felt almost at home while weeping over his tomb in a strange land?

“My Lord, I may congratulate your Lordship on the pleasing and triumphant prospects which yet await us. We are confident, because we have found that our former anticipations have not been falsified. We are confident, because we trust in the same resources which have supplied us with strength and with success. And what a ground of glorious anticipation is open for us, when we recollect the progress of opinion and of the human mind, during the last thirty or forty years! We have seen every species of enlightened charity established; we have seen the noblest plans of benevolence realised; we have seen crimes, which for centuries had been the disgrace of this country and the scandal of our holy faith, abandoned as by a common impulse of the whole people.

“Amidst all those institutions however that have been rising

up during the last century, it is curious to remark in what period at last the Bible Society has appeared. We had distinguished ourselves by charities of various kinds ; by improvements in political institutions, diffusing happiness over distant quarters of the globe ; and it was natural to ask what was the principle that guided this great nation in those mighty endeavours. Then, to tell future ages what was the master principle which was at the root of all this conduct, comes the Bible Society. Yes, it was the principle which formed the Society, that has given birth to our greatness and our glory : and we may depend upon it, my Lord, that as long as we adhere to this principle, we are safe, and we are glorious.

“ Let us not then shrink from our pursuit ; let us be convinced that, in diffusing the Scriptures, we consult not merely the passing gratification of a moment, but the deepest, the most permanent, and the most comprehensive interests of human nature.”

The Hon. CHARLES SHORE, Son of the President.—“ What intervenes to damp those feelings of joy with which we are inspired—to stifle those ardent hopes which have pervaded this Assembly ? Must we listen to the prophetic bodings of those who proclaim, that, at some future period, this Institution must decline and fall ? My Lord, if these events take place, they must be produced by the operation, either of external, or of internal causes. The external cause resolves itself wholly, as far as I can perceive, into the opposition which the Society is likely to encounter. Of this we hear, it is true, in particular districts ; but upon an occasion like the present, our views must extend much further than to partial and temporary effects ; we must adopt a scale of measurement corresponding with your Institution in magnitude and grandeur : according to this criterion, the only opposition which appears to me at all worthy of being thrown into the opposite scale to that which contains the amount of your successes, is that which nature has provided in the pathless desert,—the impervious forest,—the icy mountain, and the frozen sea ;—opposition with which industry and civilization have in vain contended, and by which the march of discovery itself has been arrested ; and I express with confidence the hope, that wherever discovery shall transgress those vast primeval limits with which nature seems to have circumscribed the sphere of civilized society, this Institution will be foremost in its train to dispense the light of revelation to the new regions which may thus, in a manner, be summoned into existence. But, perhaps, artificial, unaided by physical causes, may produce the predicted catastrophe : it may be brought about by the instrumentality of the powers and principalities of the earth :—I admit that it may. But so widely has the Society spread, and so deeply have its roots struck, that I must at least expect a counter-admission, that the event cannot occur, till a sort of universal crusade (forgive the perversion of the



term) is proclaimed against it; a crusade in which the cross of Christ, the crescent of Mahomet, and all the various symbols of diversified idolatry, shall have met in barbarous and unnatural conjunction;—an event scarcely less to be expected, than that light should become associated with darkness.

“But is the Bible Society destined to decline, from the operation of internal causes,—from the action of some internal principle of decay, which these prophets (false may they prove!) pretend to have detected? Present appearances, assuredly, portend not any such event. The Institution, it is true, may have remained stationary in countries which have attained to, or fallen from, the climax of empire and prosperity; but in others which are rising in the scale, its progress has been rapid, and irresistible. If it has felt something of the paralyzing influence of that deadly calm, and fatal slumber, in which the states of Spain and Italy, once lordly and triumphant, now repose; I see it sailing down that stream of power and population which imparts life and fertility, under the auspices of the Russian monarch, to the deserts of Siberia, or the perambulations of the Tartar; and, under the fostering sway of other dynasties, to the unmeasured regions of the western world. If even Great Britain should decline, (and no event appears more distant or improbable) this Society would not share its fallen fortunes: its independence on local support is now established; religion is now so generally diffused, that other states will arise to prolong the bright succession, and to occupy that central station from whence, at present, this kingdom dispenses light and glory to the social system. The ruling planet must eventually wane, because its light is only borrowed, and must return to the source from whence it emanated: it will wane, but it will be before the dawn of that brighter day on which the Sun of promise shall pour the full stream of his essential splendour.”

*(To be continued.)*

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## MISSIONARY INTELLIGENCE.

### INDIA.

Mr. Knill, in a letter to a gentleman in India, dated 4th Jan. 1819, says,—‘Since my return from Quilon I have been much with the people, halting for two or three days at a place: the great numbers of people who attended, and the seriousness with which they listened to the gospel, with the simple unadorned conversation of many, have proved highly gratifying to my mind.

‘With the full concurrence of Mr. Mead, I have established *five* new schools, in places where new christians dwell. The people will meet in these schools every evening, when the mas-



ter is to read a chapter, the Lord's Prayer, the Creed, &c. the Catechist to attend once a-week, and give them a sermon; thus we hope the light of the gospel will gradually enter into every village, and make the darkness flee before it. Some of the old schools have made a pleasing progress. At Tamaracoolum the boys repeated to me more than 1100 verses of the Bible; the Pittalum boys, 878. They received small rewards.

'On New Year's day I had the felicity to lay the foundation stone of the new church. May the building rise under the auspices of heaven! On the same day I agreed with a man to superintend a weaving concern—the profits to be appropriated to the erection and repairs of churches—also bargained with a person for a flock of sheep, the profits to assist in the support of schools. I have laid down a plan by which, if it succeed, we shall have more than thirty schools or nurseries, belonging to this mission by the end of the year.

'I forgot to mention to you just now what I think will be very gratifying to you:—When I was conversing with the people at Tamaracoolum, on the importance of being prepared to die, one man said, 'My father was prepared.' By what means? 'Through the merits of my Saviour.' Did he live a good life? 'Yes, after he knew the good way.' Who made him good? 'It was God.' Did your father say much when he was dying? 'One sentence I remember.' What? 'He said, O Jesus receive my spirit!' I cannot describe what I felt when the poor creature told me this—and if we compare the dying expression of this man with the last verse of the Epistle of James, we shall see that the mission was not established in vain.

'One night when I was catechising, I asked who was your former master? 'The Devil.' Is he a good master? 'Far from it.' Do you like his service? 'No, we like Christ's service.' Is it good to be engaged in the service of God? One of them very promptly answered, 'Yes, it is good—a day in thy courts is better than a thousand,' alluding to Psalm lxxxiv. 10. It was a lad from Mailady, about fifteen years old. Thus the sacred Scriptures are treasured up in his memory, and may prove a way-mark in the road to life.

'Another evening, when conversing with the people at Nagra-coil, a man said, 'I frequently beat my Sawmee when matters did not go well with me, but it was very foolish; the idol could not do me good or hurt.' No, said I, it is true; what have you done with your idol now? 'O, said he, I have beaten it in pieces, and God shall bruise Satan under our feet shortly;' adopting the exact language of the Saviour.

'I know that some people would laugh at these sayings; but I confess they did me more good than thousands of gold or silver; and it is only from things similar to this, that missionaries must

look for comfort and delight. It is in this way that Christ shall 'see the travail of his soul and be satisfied.' Isaiah, liii. 11.'

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#### MISSION COLLEGE AT CALCUTTA.

The Bishop of Calcutta has lately addressed the Society for propagating the gospel in foreign parts, informing them that the sum of 5,000*l.* voted by that society for the promotion of christianity in India, would be applied by his lordship towards the erection of a mission college in Calcutta. On the receipt of this letter the society for promoting christian knowledge, in Bartlett's buildings, immediately voted 5,000*l.* more towards the intended college, and the Church Missionary Society has just made a grant of 5,000*l.* in addition for the same object. Thus no less a sum than 15,000*l.* has been voted by three societies, in connexion with the established church, for the great object of promoting christianity throughout British India.

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#### MADRAS.

Mr. Loveless, in a letter dated Jan. 21, 1819, says, 'I have now to record with peculiar joy and thankfulness, the safe arrival of Mr. and Mrs. Traveller, on the 19th instant, in perfect health. They came at a time when they were much needed, and afforded a most seasonable relief to my mind, as I began to contemplate the expected return of Mr. Pritchett to Vizagapatam, with a heavy heart.

'The female English free-school, in our chapel-garden increases, and promises great usefulness, but requires much more attention than Mrs. Loveless is able to give it. We trust Mrs. Traveller will find it a field of much usefulness; for females in this country are in a most wretched state of moral degradation.

'We received a letter from our dear brother Knill yesterday, and rejoice to hear that he has completely recovered his health, and with brother Mead is labouring with the most pleasing prospects of usefulness.

'You will also rejoice to hear that a religious tract society has at length been established at Madras.

'The native schools promise to be highly beneficial. The natives discover an increasing disposition to send their children to schools in which christian principles are professedly taught. We have had an application lately for two new schools, near a village, in which we have had a school for several months. The use of the ground has been obtained *gratis*, and we opened them a few days ago. We have likewise had an application from some natives to establish a *Female Native School*—a rare thing in India!

'Our Bible Association has furnished a great number of the

children with Bibles : and many of the boys have attained a very considerable knowledge of its sacred contents.'

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CANTON.

Dr. Morrison, in a letter dated Jan. 24, 1819, expresses the high degree of satisfaction and delight which he felt on receiving from Malacca, a specimen of a Commentary on the New-Testament by Mr. Milne, elegantly printed, and a sermon in the Chinese language, by Mr. Medhurst. 'Gospel light,' says Dr. M. 'is rising in the east, glorious and exhilarating as the sun shedding his beams in the morning to illumine the earth.'—'The Chinese are a reading people, and God is providing for them books full of Christian truth.—O, that he may hasten the work still more ! O that this nation may in a short time be turned from idols, and rescued from the slavery of Satan.'

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SURAT.

Mr. Fyvie writes (20th Nov. 1818) that within the last twelve months he has distributed, principally among the soldiers, above 2,500 religious tracts, in English, which were, in all instances, thankfully received, and in several, he hopes, very useful. He mentions also some little books, such as Baxter's Call, Alleine's Alarm, Doddridge's Rise, Watt's Hymns, &c. &c. which had been sent him from London, which he has dispersed ; and he says, 'missionaries stationed where Europeans reside ought never to be without such books ; and I flatter myself that were the call which exists for such books in India made generally known among good people in England, they would soon put it into our power to be extremely useful in this way.

'The Mahomedans in this place appear to be mostly infidels. We are distributing Mr. Martyn's Persian New-Testament among them, which is greatly admired for its important contents. They exclaim—'It is all true ! it is all true !—every word is most excellent !' I trust it will do much good among the people. Many, since reading it, appear desirous of instruction.'

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AFRICA.

*Extract of a Letter received from the Rev. Mr. Philip, dated Cape Town, 10th March, 1819.*

'The Caffre war still continues to rage. The following is an extract of a letter from Rev. Mr. Ulbricht.'—'It is impossible for me to describe the condition we are in. I can only state a few particulars. Nearly 800 head of cattle are taken from Theopo-

lis, which we were obliged to see driven away, without being able to prevent it. We are surrounded with Caffres, who are only waiting an opportunity to rush in upon us. The whole country between this and Uitenage is deserted by its inhabitants. The dwellings of the farmers are burnt, the military stations are forsaken, and some officers and others *murdered*. Our remaining cattle we keep in the village, the women and children sleep in the place of worship; and the church and village are defended by 100 of our people in possession of *fire arms*. We have hardly any rest night or day. All is confusion and distress.' 'I am ready to die with fatigue. Our friends at Graham's Town have invited us to come to them, *but I cannot prevail upon myself to quit my station*. Were we to leave the place, the houses would all be burnt—our corn would all be destroyed; and the Hottentots would be discouraged. I am, therefore, resolved to abide where I am, trusting in the Lord. Pray for us—our eyes are up unto the Lord. He only can help.'

'We are sorry to learn that on the 9th of February last, the Moravian New-Settlement, at the Witte (or White) River, was attacked by the Caffres, who drove away 235 head of their cattle. The people were in the most imminent danger. By another letter, dated March 2, it appears that the Caffres went on plundering and murdering those who opposed their thefts.'

We hope the state of public affairs, in respect of the Caffre war, is much better than when this letter was written.

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#### LONDON JEWS' SOCIETY.

*Extract of a letter from Rev. B. N. Solomon.*

The following is an extract of a letter recently received from the Rev. Mr. Solomon, on his return from a Missionary Journey which he has been making in Poland.

*Kremenchug, May 24, O. S. 1819.*

—I shall now give you a short account of my journey in the governments of Ecatherinaslay and Cherson. In the former town, which contains the number of about 500 Jewish inhabitants, I had the gratification to find out several who were not unwilling to examine the claims of christianity. Some of the Israelites heard me patiently and with seeming attention in their synagogues, and three or four came separately to my lodgings begging for Testaments, which, on finding they understood the Hebrew tolerably well, I did not refuse them. But what was truly gratifying to my feelings was the very kind reception which the rabbi of that place gave me. I found this good natured old gentleman over his Zohar, which he laid aside on my entering the room, but soon after took it up again to show me some passages, and said,



he need not be ashamed of that book *for me*, for he has never met such a Christian before—he repeated the common place objections against the Christian religion, but in a very proper spirit, and listened to what I had to say in return—when I showed him the Hebrew Tract, he read a few pages in my presence, and said he would not return it, he hoped I would leave it with him—he observed at the same time, that it appeared to him an inexplicable enigma how I could take the trouble of travelling such a distance, and moving about from one place to another, only for the sake of informing the Jews that Jesus of Nazareth is the promised Messiah—this, he said, was a new thing on the face of the earth! but Jews began to gather about us and it was thought advisable to break up. I left this good man, not without hopes that He, who commanded the light to shine out of darkness, may shine into his heart, to give him the light of the knowledge of the glory of God in the face of Jesus Christ.

From Ecatherinaslay, I directed my steps towards the Jewish colonies in the government of Cherson, where I witnessed a scene as pleasing and interesting as it is altogether new in the annals of modern history. I think it must be pleasing to the friends of Israel to hear that there is a respectable body of Jews, consisting of no less than 4000 souls, who have newly left their trades in Poland, and have returned to their pristine patriarchal simplicity of life—who cultivate the ground the noble Alexander has granted them, with their own hands, who follow their flocks and their herds into fields, and, separate from the world, they subsist on the steps entirely on their mutual labour, and eat their bread with the sweat of their face—whether this might be the beginning of a preparation for their return to their own land, I am not authorized to judge, but I could not help being struck with the idea that they might even on those steps be infinitely happier than their forefathers in Jerusalem itself, if they would but know him whom their fathers saw only through types and figures. I hesitated not to declare this my opinion to them, and when they said they would rather be in Jerusalem than on the steps, I told them that they might have here more than at Jerusalem, a paradise itself, if they would with one heart and one mind return to him, whom their fathers have so unjustly pierced, but who was, notwithstanding, the bright glory that adorned the second temple at Jerusalem. There is one advantage which I had here above other places, viz. that I found among them much less difficulty of introducing the subject, and obtaining their ear, than among the busy Jews in the town, where you may generally hear excuses similar to those in the Gospel, “I have no time to attend, I must first provide for my family;” here I heard no such thing—on the contrary, whichever colony I entered, I had no sooner alighted from my Britchky than I saw all the inhabitants around me, and the rabbi himself on

my side; Bibles, Testaments and Tracts, were brought in, we read them together, we pointed out passages to one another, and the conversation was every where carried on with mutual candour and amity, and sometimes for several hours together—in some places the rabbi himself proposed we should meet in the evening or on the next day again, and in the mean time they read the Testament in their houses. But not to enter into particulars, I will only say, that from all that occurred, I have reason to bless God that I have been led among them, and if the prayers of the righteous attend my poor endeavours, I shall never despair of seeing that seed which I have been enabled to sow among them, spring up unto everlasting life.

B. N. SOLOMON.

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#### CONTINENTAL SOCIETY FOR THE DIFFUSION OF RELIGIOUS KNOWLEDGE.

We have received the First Report of this Society. It is very interesting; and we doubt not will be the means of calling the public attention to an institution which is of great importance, and promises to be extensively useful in the cause of religion. It embraces the following particulars, viz. *State of Religion on the Continent—Continental Bible Societies—Religious Books—Activity of Foreign Clergy impeded by want of means—Pious Clergy confined to their own neighbourhood—Origin of the Independent Church at Geneva—Operations of the Society.* There is a long Appendix, containing copies and extracts of various letters; but motives of prudence and delicacy have prevented the Committee from giving the names of persons, or of places. We give a few extracts from the Report itself.

##### *Continental Bible Society.*

“Until very recently, no Bible Societies had been formed in any of the principal Catholic kingdoms of Europe, and some of those in the Protestant districts scarcely existed but in name. It has indeed been alleged, as an apology for the inefficacy that has hitherto characterized these institutions, that there was little or no demand for the Sacred Volume in those countries; but the experience of a few months has proved that opinion to be altogether unfounded. The native correspondents of the Continental Society uniformly testify, that they have everywhere found, among the common people, an avidity to possess the Word of Life; and that their efforts to call the attention of their fellow-sinners to it, have had the happiest tendency in giving an additional stimulus to this thirst after the treasures of divine wisdom. Deeply impressed, therefore, as your Committee are, with the importance of

the objects which engage the attention of Bible Societies, it is no small source of gratification to them to know, that the labours of the Continental Society have already done something towards carrying those objects into more full effect, and they confidently look forward to encreased usefulness in that respect.

*Religious Books.*

“Excepting some copies of the Scriptures printed at Basle, a place which happily contains many pious and zealous Christians, and the solitary exertions of Mr. Leo, at Paris, no edition of the Sacred Writings has been published in France, as far as the inquiries of your Committee has extended, for many years, besides the corrupt translation of the Socinians at Geneva. This last mentioned edition is commonly advertised in the bookseller’s catalogues, throughout the Catholic part of Germany, in Italy, and in France, as *the French Protestant Version*; whereas it was rejected by the Reformed Churches in France and Switzerland, and is entirely confined to the churches that are subject to the controul of the consistory of Geneva. Your Committee, however, have the pleasure to announce, that several faithful editions are now in the French press, some of which are under the patronage of the British and Foreign Bible Society. At the commencement of the Revolution, when all the private libraries were seized and sent to the National Library at Paris, the devotional books found among them were carefully selected and committed to the flames. At present, the scarcity of religious books is such in that country, that students in theology, candidates for ordination, and private individuals, who wish to instruct themselves are unable to procure publications necessary for that purpose.

“On the other hand, cheap editions of the most irreligious of Voltaire’s writings have been repeatedly printed, and are bought up with great avidity. It is hardly possible to find any of the best works of the Reformers. Very few Tracts have been published, and these chiefly reprinted from English ones, ill translated, and ill adapted to the mode of thinking among Frenchmen; containing also much confused statement on matters of doctrine. Tract Societies are, however, now established at Montpellier, under the direction of Mr. Lessignol; at Geneva, under that of Mr. Malan; at Paris, and several other places. Application has also been made to your Committee to assist in reprinting the works of some of the French Reformers, with which they have accordingly complied.”

*Activity of Foreign Clergy impeded by want of means.*

“Some of the most evangelical of the French and German Clergy have long wished to make journies in their own respective neighbourhoods, in order to preach and distribute the Scrip-



tures and other religious books, but the necessary expense of such journies are greater than their means can afford. In the year 1817, a plan was in agitation among some zealous christians at Berlin, Petersburg, Basle, Berne, and Geneva, for forming a Society in aid of Missions over the continent of Europe. It was the intention of these persons to establish a branch also at Paris, and another in London. The difficulty of carrying their design into effect, without much personal communication, retarded its execution until the spring of 1818, when a few religious persons being at Paris, determined no longer to delay the commencement of this important work, and accordingly subscribed a sum nearly sufficient to defray the expense of sending one missionary immediately from thence, which was done. Several persons offered to undertake the office; and in order to obtain sufficient funds to carry on what was already begun, the present Continental Society was formed in London.

“Many difficulties presented themselves in this country which did not exist elsewhere. The diversity of opinion among professing christians in this otherwise favoured land, always operate more or less in the formation of every new Society. The Continental Society has, therefore, wisely determined to guard against the possibility of collision arising from the usual causes of dissension, by employing none but *natives* in the respective countries: a measure which possesses, on other grounds also, very eminent advantages.”

*Pious Clergy confined to their own neighbourhoods.*

“Although the encouragement of pious Ministers to travel in their own immediate neighbourhood be a very good measure, so far as it goes, yet, as their labours must be local and circumscribed, it is obviously by no means sufficient; and in no country in the world has the publishing of the Scriptures been deemed sufficient for the conversion of its inhabitants, without their being accompanied by preaching. In almost all, missions were established long before the printing of the Scriptures was attempted: and justly so, since oral preaching, rather than the distribution of books, is the divine appointment for the conversion of sinners unto God. These preachers must be natives; *first*, because Englishmen would neither be listened to nor tolerated; and, *secondly*, because the sending of any persons from this country, would involve the discussion of questions on which unanimity in every member of the Society could not be looked for. No Englishman, therefore, has been, or can be, employed by this Society.

“The Committee desires gratefully to acknowledge the goodness of the Lord, in raising up for them, as labourers, men of extraordinary prudence, great zeal, and exemplary piety. Four Itinerants are now in France, where abundant success has crown-

ed their exertions. In one district, which has been visited, fifteen newly formed churches were found in a little cluster, having only one pastor for them all; in another spot, sixteen other churches were found similarly circumstanced. In Switzerland, similar modes of operation cannot be carried on, owing to the great variety of dialects which are spoken in the different valleys; but a sum of money has been placed in the hands of some Swiss Christians in whom the Committee have the greatest confidence, to be employed in sending upon short excursions competent persons into every one of those districts.

*Operations of the Society.*

"Besides preaching, the Itinerants distribute Bibles, Testaments, and Tracts. The books printed abroad, towards the payment of which the Committee have contributed, are selected by competent persons on the spot, and the Society exercises no controul over their choice.

"Auxiliary Societies to this have been formed, and subscriptions obtained.

"It has been an invariable rule with the Committee, in no instance to prescribe the mode of usefulness, as the persons on the spot must be the only proper judges of what is required to be done. The Itinerants are not considered as labouring brethren: they have been exhorted to be as economical as possible, in order to spare the funds of the Society, that more may be sent into the same vineyard. On every side this cry has been reiterated to us, "Send more labourers." Those that have been sent, have been importuned to remain wherever they were; and there is not the least doubt, that an immense field is open, which promises an abundant harvest.

"An English gentleman, who has resided some years in France and Switzerland, has obtained, after much inquiry from all persons, and especially from the Moravian Missionaries in Germany and France, the following scale of allowance for those employed by this Society, which has accordingly been adopted by your Committee:

					<i>Francs per ann.</i>	
"For a married Missionary travelling in a large district,					£80	or 2000
For	do.	do.	small	do.	£60	1600
For an unmarried	do.	do.	large	do.	£75	1800
For	do	do.	small	do.	£50	1200

"Christians are the meek and quiet in the land; but they will ever be accused of being the troublers of Israel, the enemies of Cæsar, and the turners of the world upside down. While endeavouring to excite the religious sympathy of the British public for their Continental neighbours, the Committee must not be led into giving details in their Report which might tend to impede the future operations of the society. Spain and Italy might otherwise

furnish matter of encouragement to all the well-wishers to Zion. But enough has already been said, and more will be found in the Appendix to this report, to justify your Committee in calling, in the most earnest manner, upon all to whom the name of Jesus is precious, to join in sending forth the saviour of that name over the Continent of Europe."

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### NEW-JERSEY BIBLE SOCIETY.

*Extracts from the Ninth Annual Report, presented August 25th, 1817.*

Colonel JOHN NELSON, Treasurer.

With gratifying recollections of the past, and with cheering prospects of continued usefulness, the Managers of the New-Jersey Bible Society, on this welcome anniversary, are happy in once more meeting the members and friends of this institution.

Your Managers are happy in being able to state that another County Bible Society has become auxiliary to that of this state—namely the Bible Society for the county of Monmouth.

This event is gratifying to your Managers, as it is in accordance with that system of union which in their judgment is most eligible, and should exist between associated Bible Societies.—This Board are rejoiced in seeing all the large and respectable institutions formed for circulating the Scriptures within *extensive districts*, or *large commercial cities*, becoming *immediately* auxiliary to the American Bible Society. But wherever there are State Societies in existence, that are auxiliary to the national institution, expediency, as well as advantage, seem equally to unite in such instances, in recommending an immediate union between the *county* and the *state* societies.

In favour of such an arrangement many substantial reasons could be assigned.

1. A regular gradation, a beautiful order, will thus be maintained between the minor associations and the branch, or more extended societies, and between these again and the National Society—the great centre of general union.

2. A second reason in favour of this plan is, in this way the combined efforts to circulate the scriptures, and the united contributions of the whole state, will annually and impressively be exhibited to public view; where a contrary plan is pursued, the funds which should give respectability, and furnish the means of usefulness to the State Society, are transmitted to the Treasury of the National Society in such a manner as to present no just view of the collected efforts of the whole state.

3. A third reason in favour of the plan proposed is, that (with the exception of a few societies established in the immediate vicinity of New-York) the county and local societies could be sup-



plied with copies of the scriptures, more conveniently, and at a less expense, from the depository of the state, than from that of the National Society.

4. A fourth reason—and the last that will be offered in favour of the arrangement above suggested, is, that by diminishing the number of *immediate* auxiliaries to the American Bible Society, the labour and expense of its correspondence will be diminished—its means of obtaining interesting information will be increased—and the loss sustained by remittances to its Treasury in money, not current in New-York, will be considerably lessened.

Viewing the subject in this light, while your Managers cherish the highest respect for the National Society, and feel a deep interest in its prosperity, they believe that, (with the exception of a few societies formed in the *immediate* neighbourhood of New-York) the county societies will find their own interest and the credit of the state promoted by their becoming *directly* auxiliary to the state society.

It will appear that the sum of \$390:19, have been received by the Treasurer since August last—the disbursements amount to \$584:75—leaving in the Treasurer's hands at this time, including the balance of his last year's account, the sum of \$455:88.

It will also appear that 354 Bibles and 223 Testaments have been delivered out for distribution, within the past year—and that there remain on hand 498 Bibles and 381 Testaments.

With these documents another is furnished by your Treasurer, showing the whole amount of money that has been received by him on behalf of this society—and the whole number of copies of the scripture that have been delivered out for circulation.

It will appear that the whole sum collected and received, amounts to \$6,817:76 1/2, and that the

Number of Bibles distributed is	5,898
—— of Testaments	536

Making a total of	6,434
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What amount of actual good this society has accomplished by these efforts to supply the poor and destitute with the sacred scriptures, can be known only to HIM whose instruments we have been—whose will we have endeavoured to obey, and whose glory it has been our aim to promote. We have scattered the precious seed. We have followed it with our prayers; but what fruit it shall have produced will not be fully ascertained until that great harvest day—when Angel-reapers shall separate the tares from the wheat, and shall cast the chaff into unquenchable fire.

In the blessed volume they have circulated, this encouraging promise is made by its Divine Author—"that his word shall not return to him void," but that "it shall accomplish that which he pleases and that it shall prosper in the thing whereto he sends it."

Nor is it unreasonable to expect the happiest consequences to follow the wide diffusion of a book bearing the impress of celes-

tial truth, and exhibiting, throughout, conclusive evidence of a divine origin—of a book which breathes the language of Heaven and is itself the “sword of the Spirit”—which is adapted to every age and nation—to every class and condition of man—which guides in prosperity and consoles in sorrow—which beyond this state where we see all things as “in a glass darkly” discloses “a better country,” even a “heavenly,” and which prepares us for both worlds—for “that which now is, and that which is to come.” From the increasing circulation of this book, ought we not reasonably to calculate on an abundant increase of true knowledge and substantial happiness?

And that such have been its fruits from the era of the Reformation—and more especially since the first establishment of Bible Societies, in other countries as well as in our own, we have the most satisfactory evidence—who can survey the astonishing increase of charitable and benevolent institutions within the last few years—the zeal displayed through all ranks of society, from the emperor to the peasant—in cherishing and supporting useful establishments—who can witness the decline of bigotry and superstition—the cordiality with which christians of widely different sentiments in matters of religion, unite to diffuse the sacred scriptures—Who can listen to the recorded prayers and benedictions of the poor in different quarters of the globe, or witness their joy on receiving the word of life in their own native tongues—without admitting that a great moral change has commenced and is going forward in the world?

Numerous instances have occurred within the United States, of a striking change in the habits and manners of whole classes of the community, that can be traced to the free circulation of the Bible.

Indeed wherever the sacred scriptures have been freely circulated in our cities, and populous villages, the improvement in society is evident—crowds of dissolute children are no longer seen engaged in sport, or standing idle—they are now occupied in learning to read the sacred volume—they are not only preserved from vice, but are preparing for usefulness here, and for happiness hereafter.

Professing christians also have felt the benefits arising from an increased attention to the word of life. The slothful have been roused to exertion—the hesitating have been confirmed, and the feeble strengthened.

Nor should we overlook the happy influence which the diffusion of the scriptures has had on the people of colour in the United States. They too, adults as well as children, have been taught to read the oracles of truth which have been conveyed to them gratuitously. Hence, when in slavery they have learnt to be contented with their lot—to be patient under suffering—submissive to the will of Heaven, and more faithful in the discharge of their

respective duties. Where they have been in the enjoyment of freedom, the influence of the Bible has kept them from degrading vices and profligate companions, and has made them more estimable in domestic life—and more useful as members of Society.

Let us never suppose, Brethren, that our work is accomplished, and our labours ended, not merely till our own country is abundantly supplied; but until every region of the globe is visited by beams of the gospel—till through every land we see “*judgment run down as water, and righteousness as a mighty stream.*”—Amos v. 24.

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*Society for Promoting the Gospel among the Indians and others in North America.*

[In the following extracts of a Letter addressed to the *Boston Recorder* by the REV. THADDEUS OSGOOD, dated, *Stanstead (L. C.) August 10, 1819*, will be found some useful information respecting the state of religion in Canada. Mr. Osgood was ordained in June, 1807, by the Southern Association of Hampshire, Ms. and the September following commenced his labours under the patronage of the above named society, and has continued them, with how much success, will be seen by his interesting narrative.]

Through the provinces of Canada, and the north and western frontier of the United States, under the patronage of different societies, and private individuals, I travelled and performed missionary labour in Canada and the United States, until November, 1812, when I embarked for England. I arrived in London, the 2d of Jan. 1813, where I procured a committee to be organized for promoting education and moral improvement in Canada. I travelled through England, Scotland, and Ireland. I collected and paid over to the committee, upwards of £1700 sterling, towards supporting schools in Canada. Having procured a school-master to be appointed by said committee, we embarked for Quebec, where we arrived in September, 1814. A large free-school on the British system, was opened in Quebec, taught by the instructor who came with me. This excited the zeal of the Roman Catholic Bishop, who sent to Ireland and procured one of his own faith, who likewise opened a free-school in that city. Two other free-schools were soon after opened in Quebec, supported partly by government, and partly by private donations. I then went to Kingston, Upper Canada, and procured a school-house to be erected, and after the school had been taught two years at Quebec, the master who came with me from London, was removed to Kingston, where there is a good school made accessible to children of all denominations, and the poor may have access gratis. After I had done what I thought necessary for the establishment of the school in Kingston, I came to this place, which I have made my stated residence for upwards of two years,



attempting to promote the moral and religious improvement of the people of Stanstead and its vicinity. And I am happy to state, that some good is doing in Stanstead. Within three years an elegant meeting house, and six decent school-houses, have been erected in this township. Ten schools are now taught in Stanstead, and one of them is continued through the year, under the patronage and support of government. The children and youth of this place have paid some attention to sabbath school lessons. Upwards of one hundred and thirty thousand verses from the Scriptures, and hymn books, have been committed to memory and recited since I came here. But this is nothing to what might have been done, had all parents and children exerted themselves.

I have lately returned from a journey of between two and three thousand miles, partly in Canada and partly in the United States, and I have had great opportunity to witness the valuable effects of sabbath school instructions. And it is a happy circumstance, that all pious people of every denomination are adopting the plan, both in Europe and America. And I am highly gratified to find the governor of the upper province of Canada, and a number of Episcopal clergymen of this country, are patronizing these most excellent establishments. I have frequently been requested to give some account of the number of clergymen, and state of society in Canada. According to the best information I could obtain at the commencement of the present year, the number of different orders of clergymen stood as follows, viz.: 1 bishop, and 163 clergymen of the Roman Catholic church, besides the officers of their colleges and ecclesiastics; of the church of England, 1 bishop, and 21 clergymen; of the Presbyterian church, 12 ministers who have charges, and 4 not located; of the Methodist church, 20 ministers located and riding on circuits. The state of society has been much improved within a few years in this country; especially with regard to the means of instruction afforded to the youth. What a happy circumstance would it be if all the different orders of religious teachers would lay aside their animosities, and treat each other as brethren, and fellow-labourers in one common cause. And I am happy to say, that on my late journey I have experienced the hospitality and kindness of ministers and private christians of almost every order in Canada and the United States. And it shall ever be my prayer and sincere desire, that I may conduct in such a manner as to merit their approbation in future.

In the course of twelve years past, I have received and bestowed many presents in money, books, and tracts, towards promoting schools and useful information. A more particular account of my humble attempts to do good, I expect hereafter to give to the public. And I hope, dear sir, that you and all editors of public papers, will exert yourselves to promote that religion whose design is peace on earth and good will to men.

AMERICAN EDUCATION SOCIETY.

*The Fourth Anniversary of this important Institution was celebrated in Boston on Wednesday the 29th Sept. 1819.*

His Honour WILLIAM PHILLIPS, President.

Rev. ASA EATON, Clerk.

AARON P. CLEAVELAND, Esq. Treasurer.

The Report of the Treasurer was exhibited, by which it appeared that the receipts during the last year amounted to nineteen thousand three hundred and thirty one dollars—those of the preceding year amounted to \$5,971. The amount of the permanent fund is now \$10,500—to this fund, *John Whitehead*, Esq. of Georgia, with a liberality that does him the highest honour, contributed the sum of \$3,500. This example of christian benevolence needs no comment.

The public meeting of the society was held in the old south church, at 3 o'clock, P. M.—The meeting was opened with prayer by the Rev. Dr. Holmes. The Annual Report of the Board of Directors was then read by Rev. Dr. Woods. After which, the motion that the report be accepted and published, was made by Hon. Mr. Reed, of Marblehead, and seconded by Rev. Mr. Tappan of Augusta. The motion of thanks to Auxiliary Societies, was made by Rev. Mr. Codman of Dorchester, and seconded by Rev. Mr. Emerson of Salem. That of thanks to the Board of Directors, was made by Professor Murdock, and seconded by Rev. Mr. Meade of Virginia;—to which an appropriate answer was made by Rev. Dr. Holmes, on the part of the Board of Directors. The addresses of those gentlemen, which accompanied their respective motions, were in a high degree interesting to the audience. The contributions amounted to \$174.

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*The Church in South Carolina.*

The following is as nearly as we can ascertain, the number of the ordained ministers, in South Carolina :—

German Lutheran 6, Congregational 7, Episcopal 22, Presbyterian 49, Methodist 100, Baptist 109.

The number of Churches of each denomination, may be estimated with tolerable correctness, as follows :—

Congregational 9, German Lutheran 18, Episcopalian 18, Presbyterian 98, Baptist 170, Methodist 300.

Of communicants in the above churches, the following is the best estimate that can be made out, and probably is not very remote from the actual fact :

German Lutherans 600, Episcopal 1200, Congregational 1500, Presbyterian 10,500, Baptist 14,000, Methodist 16,000. A considerable proportion in most of these denominations, are coloured persons.

*Southern Evan. Intel.*

## MISSIONARY ESTABLISHMENT.

It is well known, that the Indians of the United States, particularly in the north, are broken into numerous small tribes, which are scattered over an immense extent of country. This circumstance has been the great obstacle to all efforts for their civilization and religious improvement. It is believed, however, that this obstacle may be removed. If a *Missionary Establishment* were made on some suitable spot, the Indians of various tribes in these scattered settlements might be gradually collected, formed to habits of civilization, and taught the christian religion. Such a plan, it is believed, is practicable, and affords, more than any other, a rational prospect of benefit to the Indians. With a view to ascertain the practicability and expediency of such an establishment, the disposition of the Indians in regard to it, and, in general, to obtain all information which may have a bearing on this important object, "*the Society in Scotland for propagating christian knowledge*" have appointed an agent to visit these Indian tribes, and to make, of them and others, the necessary inquiries. This society for many years have had funds in their treasury employed for the support of missions among the Indians of North-America. We understand that the Rev. Dr. Morse of Charlestown has been appointed the agent of the society for the above mentioned purposes, and that he has accepted his appointment.

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FOR THE HERALD.

## LIFE.

Ah, what is Life? 'tis years of pain and care,  
 Whose mournful scenes are seldom blest with smiles;  
 Where brightest hopes are withered by despair,  
 And pleasures Syren voice too oft beguiles—  
 Is friendship sweet? too oft alas! betrayed,  
 How seldom do we find that bliss sincere;  
 It is the Dial's light uncertain shade,  
 That's only true while Fortune's sky is clear!  
 Our hours of happiness were but a dream,  
 The tints were glowing, but too soon are fled;  
 It is a brilliant but a fleeting beam,  
 That shows the thorny path we're doom'd to tread.  
 Our cares like rock on rock in mountains lie,  
 And still we journey on thro' scenes unblest,  
 O'er ruin of our dearest hopes we sigh,  
 But wander on, and vainly seek for rest.  
 And is there then no hope to guide our way,  
 When darkness and despair around us close?  
 Yes, the bright Cross can shed eternal day,  
 And make the desert blossom as the rose.

T.

Oct. 1st, 1819.